





the present exhibition is so violent and malevolent that we really fear that the over-worked brain of this distinguished man is yielding to the insidious approach of that *remorseless* which has carried off so many a noble intellect before him.

There is no little evidence in the short sentences we quote, to show that the writer of it is passing from a lighter to a graver form of mental disorder — from *monomania* to *dementia*. This latter is characterized as *insane insanity*—according to Dr. Copeland, 'a chronic form of insanity, characterized by impairment of the sensibility and the will, and by incoherence of ideas.'

In addition to his negro-baiting ideas, Mr. Greeley manifests a strange incoherence, an idiotic jumbling of ideas, when he says, 'I love humanity.' But I do not like negroes. 'As he everywhere admits, he goes to be a part and parcel of humanity—that humanity which he loves—it follows that he claims to love the whole, while he hates a part of humanity. And this incoherence—nay, extravagance—in ideas is more manifest, when he exclaims, 'I heartily wish no individual of the race had ever been brought to America! This is a wish which only a madman could utter.' Had no negro ever been brought to America, there could have been no beginning of the American Revolution, the first blood of which was gloriously shed by the negro. Attacks, there would have been no maintaining the Revolutionary war, some of the best and most efficient regiments of which were composed of negroes; there would have been no ultimate triumph to the American arms, for there was not one regiment too many in that war on the side of the colonists. There would have been no triumph in the war of 1812; had there been no negroes on board the American fleet; there would have been no sugar-trade, no cotton-gin, no forests cleared in the South and West, no two hundred millions' worth of cotton to export this year from the United States—not a British colony; no slavery discussion, no Missouri Compromise, no 'New York Tribune,' which has waxed fat and great on the negro question; no Horace Greeley!—no—nothing.

To put Horace Greeley's dislikes down in cool, plain English, he dislikes the negro so thoroughly that he would rather see him on the gallows, than in the history, including himself, of the last century and a half, 'than had the negro brought to America.' Had this thought come from a wretched and jaded misanthrope, not burdened with any but moping and sallow melancholy, it would hardly excite remark; but when it comes from one of the chief exponents of the moral, vigorous, and active intellect, it falls with a sudden, strange jar on the ear, which awakes intense solicitude for the sanity of the author.

Mr. Greeley seems to feel that his state of mind needs some remedy, although he can only conceive of the barbarous act of hanging the negroes; 'I gradually, peacefully draw off, and form a community by themselves somewhere toward the equator, or join their brethren in lineage in Africa or the West Indies.' Poor, dear man! We very much fear he must 'die without the sight' of such peaceful withdrawal. The far more eloquent and prophetic pen of Henry Clay 'charmed never so wisely,' but they could not budge. Henry Clay's words were sweetened even by professions of like, (and we believe he did like the negroes), instead of terms of irreconcilable hate; yet he could not succeed, and if he could not, who can?

We fear Mr. Greeley must be content to let the negro remain in America, at least during his time. He had better, or his friends had better, set themselves to conquer his prejudices, at least so far as to subvert the cause of good neighborhood. Let them begin by slow and cautious steps, and they will ultimately succeed. We negroes like clean blankets; let them cause Horace to throw away that dirty blanket of his, which was, when we last saw it, some eight years ago, as filthy as the tub of Diogenes. We negroes like clean shirts, let them order a dozen from C. B. Hatch & Co. for Mr. Greeley, and see that he does not wear one longer than three days. Let them get him a new black overcoat at Devlin's, and let them take him every day down to St. Paul's Church, and have his boots well polished. As he generally has a 'down coat,' probably this may be more than all the rest to accustom his eyes to the most beautiful complexion with which a human being is endowed.

Having educated his eyes and sense of touch so far, let them attack his digestion. Even Greeley may be reached by the stomach, for it is one that must be by this time. Take him to a nice West Broadway cellar, and feed him on fat pork and beans; tell him it is woodcock; then gradually elevate him to the cuisine of Downing, and lastly of Vanduyke, and if he don't show signs of abatement of prejudice—why, he might as well be in the other place already, for there is no hope for him in this—Anglo-African.

From the Boston Traveller.

#### REMINISCENCES OF STEPHENS AND HAZLETT.

[A correspondent who was one of the early settlers in Kansas, furnishes us with the following:]

Boston, March 16, 1860.

Editors of the Traveller:

AARON C. STEPHENS was born at Norwich, Connecticut, where his aged parents still reside. His age was about twenty-eight. Stephens was one of the finest specimens of manly strength and vigor that I have ever seen. About six feet in height, and finely proportioned, with erect carriage, a quick action and generous soul, he would have been chosen as a leader in perilous enterprises. His head was large, and his voice like a bugle.

His active and daring spirit early induced him to leave home. At eighteen years of age he joined the American army, and was employed in the Dragon service. He saw considerable service, and was among the Rocky Mountains, among the Indian tribes. In the spring of 1855, an officer of Stephens' company committed a brutal and unjustifiable assault upon a fellow soldier who was unable to protect himself. The injustice first Stephens, and he struck down his cowardly superior. For this he was brought in chains to Fort Leavenworth, and there confined. Knowing that the result of the court martial would be a sentence of death, Stephens succeeded in freeing himself of his fetters, and breaking from his jail.

He fled to Topeka, and there, assuming the name of Whipple, took a claim and settled down. The difficulties broke out; Whipple joined the Free State forces; a regiment was raised, composed of Topeka boys, of which Whipple was elected Colonel. His military knowledge, strength, and manliness, made him a general favorite, and he was the best drill-master in the Free State ranks. Gen. Lane held him in high esteem. When Gen. Lane left Kansas, in September of '56, disbanding the forces, in pursuance of Gov. Geary's proclamation, Stephens (Whipple) commanded his escort, a party of forty mounted men.

An incident occurred on this march, which shows the education which Kansas has forced her sons through, better than anything else I have heard. Stephens supported what was known as the Free White State doctrine; that is, he was opposed to allowing colored people to reside within the State boundaries, either as bond or free. An inhuman policy, having its origin, as Gen. Lane has since said, 'in the basest prejudices generated by slavery.' Our friend was a 'Black Law Man,' par excellence. When Gen. Lane was leaving the Territory, James Rolph was coming into it, in command of a party of one hundred and twenty northern emigrants. In Nebraska, near the Kansas border, a couple of fugitive slaves came into the emigrant camp. Lane camped near the same night. Hearing of the negroes being under Rolph's protection, Lane's men, nearly all of whom were negro-haters, demanded that they should be returned to bondage, in order to prove to Missouri that it was not for the slave, but the white man, the people of Kansas were fighting. Stephens was delegated to convey their wish to Rolph. He spent over two hours in endeavoring to urge that gentlemen to do this wrong. It is needless to say that he was not successful. The Colonel rode off in high dudgeon, and that night Gen. Lane secretly assisted the fugitives across the Missouri River to Iowa. This circumstance is quite in contrast with the rescue of the slaves in Missouri, and the attempts at Harper's Ferry. Yet I have no doubt that Stephens was equally as honest then, though not so high up on the plane of progress, as when he but a few hours since stood on a Virginia scaffold.

In the fall of '57, Stephens left Topeka, with nine others, and in company with John Brown, for Springfield, Cedar Co., Iowa, where the company studied military science and drilled under Stephens. This is a Quaker settlement.

After the Chatham (Canada) Convention, in which he took a prominent part, Stephens went to

Ohio for some months, and finally joined Capt. Brown in Southern Kansas, about October, 1858. He took an active part with Montgomery, in resisting the attempts of the Democracy to drive out and murder the abolitionists of Linn and Bourbon counties. He was one of the foremost in the rescue of Ben. Rice from unjust imprisonment in Fort Scott, himself and Kagi being with Montgomery at the head of the storming party of twenty men, who seized the building wherein Rice was confined. Stephens led one party, while Capt. Brown led the other, on the night when eleven slaves were rescued from Missouri bondage. David Cruse, a slaveholder, resisting the emancipators, was shot down, in all probability, by Stephens' hand. He had been warned that such would be his fate, if he resisted, and he met it. Stephens was with Capt. Brown in that celebrated exodus from Missouri to Canada.

At Harper's Ferry he was second in command. He was in command of the party that arrested Col. Washington and others. He had command, on Monday, of the ground in front of the Arsenal gate, and it was while engaged in arresting workmen, that the following language was used:

'By whose authority do you do this?' was asked by an indignant prisoner.

'By the authority of God Almighty!' was the electric response that came ringing from Stephens, silencing all complaint, and commanding the listeners by the earnestness and fire of the tones.

ALBERT HAZLETT, born in Indiana county, Pennsylvania, was about twenty-four years of age at the time of his martyrdom. He came to Kansas in the Spring of '57, and settled in Bourbon county. He soon became enlisted with Montgomery in the defensive operations of that period, and proved himself a brave and efficient soldier.

In the winter of '58-'59, after the rescue of the Missouri slaves, Kagi was in command in the South. Hazlett was an officer under him. He displayed the utmost coolness and daring on several occasions among others, repelling with ten men a force of 80, acting as a pretended U. S. Marshal's posse, retreating successfully over bad ground. Hazlett was next to Stephens in command at the Ferry, and it was probably a bullet from his Sharpe's rifle which killed Geo. Turner. The latter, in the act of raising his rifle, when a shot from the emancipators laid him low.

Hazlett was tall and slender, of nervous sanguine temperament, lithe and active, with small and sharp oval features, very fair hair, and florid complexion. He was always at ease, and in the company of an honest, upright man, a social companion, and possessed an intelligent mind.

R. J. HINTON.

#### THE WORD 'WHITE' IN THE MILITIA LAWS.

In the Massachusetts House of Representatives, last week—

Mr. PRINCE of Dorchester referred to the progress of liberal opinions in this State, as indicated by the repeal of the law regarding the internment of whites with blacks, the prohibition of colored schools, the passage of the personal liberty bill, the removal of Judge Loring, and other acts, and said that this tendency would not stop now. Sooner or later, next year if not this, the Legislature would pass an act like the one passed in the State of New York, which would strike out the word 'white' from the historical facts relative to the constitutional provision on this subject, quoting from Rufus King, who expressly stated in reply to a question put to him in the convention which framed the Constitution, that the clause giving Congress power of 'organizing, arming and disciplining the militia' meant simply, the arming and disciplining the militia, apportioning the officers and men, etc., thereby excluding the theory of the Supreme Court, that enrolment or creation of the militia is a part of the process of organizing it. He then examined the militia laws, showing that the militia is a State institution, and under our own control. He proceeded to cite the laws of the various States, showing that the law of 1792 had been violated in many particulars by nearly all of them. Every State acts upon the theory that the militia is a State institution, and provides for the enrolment of citizens as it pleases. Missouri, which has no law on the subject of enrolment, is the only State which obeys the law of Congress, and Missouri obeys it by doing nothing. The law of 1792 is a dead letter. Massachusetts has never adopted it. She has already struck out the qualification 'free' and she should strike out the word 'white' also.

Mr. PUTNAM of Danvers briefly opened the bill, and concluded his remarks by a personal explanation in reply to some remarks by Mr. KIMBALL.

On motion of Mr. Rice of Worcester, it was ordered that the vote be taken at half-past three o'clock.

Mr. ELDRIDGE of Canton said that he would not embitter the controversy by any personal allusions or reflections. He regarded the suggestion of the gentleman from Lawrence (Mr. PRINCE) that if the bill should pass, it would be a blow to the most important suggestions ever presented there. That gentleman fears that we shall do something to hazard the success of the Republican party. To avoid this he would violate the very first principle of the party, the equality of men. Mr. Eldridge proceeded to read the examination of a constitutional question, quoting, to support his views, Chief Justice Marshall and Mr. Webster's Richmond speech. He disclaimed personal or political feeling on this subject, but should support this measure because it is right, and in harmony with the progress of the age.

Mr. RYDER of New Bedford said that his only motive in entering the Republican party was to help to stop the spread of slavery. But what do we have now? The Free Soilers at Philadelphia overturned the Whig party, and he believed they were bound to destroy the Republican party. And this is the first blow. The present law has stood 60 years, and he hoped it would not be altered.

Mr. KIMBALL of Boston stated the facts connected with his action on this subject at the late session. He believed retaining the word 'white' was harboring an invidious distinction, and he ought to have known as the Legislature was desirous to form colored companies; but how is it that when we move to strike out this word, we hear nothing but 'nigger,' 'nigger' 'nigger'? We hear nothing about the red men or yellow men. It is the prejudice against the 'nigger,' at the bottom of which is slavery, which excites all this opposition. South Carolina and other Southern States may do as they please, and the gentleman from Dorchester has shown that they do not follow the U. S. law; but the moment we move, there is a great excitement. We are told that this is an attack upon the Constitution. On the contrary, it is an attack on the Legislature, by means of a bogus opinion of the Supreme Court.

Mr. ORDWAY, of Bradford, said he thought Gov. Banks' chance for the Presidency rested in the result of this vote. He proceeded to commend the Republicans on the progress they are making. Mr. Seward having in his late speech made some progress towards adopting democratic principles.

Mr. HALE, of Boston, after expressing regret that he had not made better preparations for the debate, proceeded to reply to the arguments of the gentleman from Dorchester, that the militia was a national, and not a State institution. In this connection, he quoted from Luther Martin, an opponent of the adoption of the Constitution, who objected to this very feature of the Constitution, relative to the militia, because it was designed to take from the States the control of the militia. He also cited speeches in the Constitutional Convention of 1853, as evidence of the opinion of leading men of all parties that the militia is a national institution, made so by the framers of the Constitution, in position to the wishes of the friends of State rights. Objections have been made, that the judges of the Supreme Court were not asked the precise question before us. If not, why have not gentlemen raised other questions? Because the friends of the bill know that in whatever shape the question is put, the result will be the same. Mr. Hale also commented upon the opposition which had been made by the friends of the bill to the order offered by Mr. Dyke, of Stoneham, for the printing of the opinion of the Judges of the Court.

Mr. HASKELL, of Ipswich, said that the Supreme Court has distinctly declared that this law is unconstitutional. He also declared the law to be exceedingly unwise, and of no benefit whatever to the militia and to the Republican party.

The hour assigned for taking the vote having arrived, the roll was called, and the bill was ordered a third reading by a vote of 102 to 97.

The bill has passed through all its stages, notwithstanding the most strenuous efforts to defeat it, and now only waits the signature of Gov. Banks to become authoritative. Should he again veto it, the people will settle scores with him hereafter.

## The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, MARCH 23, 1860.

#### EXECUTION OF STEPHENS AND HAZLETT.

PUBLIC MEETING IN BOSTON.

In accordance with public notice, a meeting of the friends of impartial freedom in Boston and vicinity was held at the Meisanoon, on Friday evening last, with reference to the murderous execution, on that day, of those devoted associates of John Brown at Harper's Ferry, AARON C. STEPHENS and ALBERT HAZLETT, by the more than savage vindictiveness of Virginia. The hall was crowded by a most intelligent and respectable audience. Dr. THOMAS J. KNOX, of Boston, occupied the chair, and Mr. JOHN H. FOWLER, of Cambridge, acted as secretary.

Portions of Scripture, singularly appropriate to the occasion, were read by Mr. GARDNER.

The first speaker was Mr. J. H. FOWLER.

SPEECH OF J. H. FOWLER.

MR. PRESIDENT:

The bloody deed is done! The seven true men of America have been offered up to appease the maddened slave-god of the nation.

The altar erected by Washington and the fathers of our country, in '87, and upon which they then immolated more than half a million human victims, now smokes with a new offering, and all our hands are red with the blood of those two noble young men we have this day slain.

True, Virginia acted as priestess to the altar, but the Nation is high priest, and gave full consent, while we the people, who sustain the altar and compose the nation, bound the victims, and held them for her to strike the fatal blow. And for what has this been done? For what are these worse than heathen ceremonies so often repeated in our Christian land? Is it our application of the Golden Rule? Is it loving our neighbors fallen among thieves? Is it demanded by the Christ of our religion in the person of the least of these? Does the Goddess of Liberty, whose image we have placed upon our capital and stamped upon our coin, demand this as tribute?

No! It is demanded by the Moloch of Slavery, to whom we have consecrated a race, and daily sacrifice a seventh of our sons and daughters. This god, whom we have chosen as our tutelary deity, has been insulted and enraged by a bold effort to wrench from the iron grasp of our nation a few of the many human victims perpetually held out to him. And this is why his altar smokes to-night with the best blood of our land.

So long as we worship this god, we shall be compelled to give him the choicest human fruit the country produces—in addition to the regular allowance we have avowed to him. If he has demanded so few of these extra offerings, it is because the country has produced no more of that sort. As fast as they are produced, he will demand them, and we shall be compelled to give them up to him. In the actual state of things it must be so, and there is no remedy. The only reason any one of us is permitted to be here to-night, is that we are not good enough to be hung in Virginia. Some of the best of you have been already marked, and prices have been offered. If you were better, they would give more for you. And, as commercial Boston might not love you less, would she not love you more? Were the pile large enough, could she withstand the temptation? Let Sims and Burns answer. I say, if we were good enough, we should have to go out of Boston in the night to get ourselves hung in Virginia, or they would hang us up here upon the Old Elm in day-light, as our fathers did the Quakers. There is a despotism in this country, extending even to Boston, more unrelenting in its hostility to freedom, more determined to crush the lovers of liberty, than that extended here by George III., or any that now exists in Europe.

There are those here to-night who are branded as traitors, because they love liberty—who are outlawed in half this country, because they practise the Golden Rule—who, were they in any one of the fifteen slave States of this Union, would be hung before another sunrise, because they are true to the Declaration of Independence. What makes the character of that government which makes it treasonable to love liberty, and kills men because they are just? Can there be but one course for the true man under such a government?

Socrates said to the Athenian court which condemned him for disregarding wicked laws of his country, 'Though I should die many times, I will obey God rather than you, nor do I think I can in any other way so well serve the State as by so doing.'

That government which scoffs at the law of God, deliberately tramples down self-evident truth, and disregards inalienable rights, will find a traitor in every true man. Treason to such a government is loyalty to God.

A State which cannot be served by serving the poorest innocent man in it, and by defending his natural rights, ought to fall. It will fall, or every true man in it will fall.

A tyrannical government and a true man are incompatible; there is an irrepressible conflict between them. One or the other must inevitably go down. The Union-savers, at the expense of justice and liberty, are also sacrificing all true men. These are inseparable; they go out of the nation together. John Brown and his associates have gone out, because liberty and justice have gone out.

But these noble men went out one way, and Daniel Webster and Wm. H. Seward went out another way. Our shallow soul bears but few men. Most of those who appear well at first, have no deep root; they can neither bear the sun of truth, nor the gale of politics. We are fast approaching the condition of a worn-out slave plantation. What shall we do? Shall we sit quietly, and see liberty, justice, and all true men perish, while we preserve a Constitution and a Union that will not permit these to live?

They tell us a dissolution of this slave-sustaining Union will bring anarchy and civil war, ending in despotism. So, to prevent this, we must keep up this perpetual insurrection of slavery—this civil war upon the rights of men—this most oppressive domination ever exercised by man over man.

Shall we listen to the voice of tyrants, warning us against despotism—to the voice of robbers and robbers, warning us against civil war and anarchy? If despotism must exist, what matters it whether it is exercised by one man, or by a majority? If we must be a nation of tyrants and slaves, may we not as well have one tyrant as a hundred thousand? And, as to war, I would ask if we are so base as to submit to despotism without war? Are we so craven and mean as to seek the peace of undisturbed slaveholders, and the quiet of contented slaves?

They tell us that a dissolution of the Union would injure commerce. But shall we seek commercial greatness at the expense of human greatness? Shall we seek a commercial Union at the expense of righteousness, which makes unity impossible: Are we willing to sacrifice a seventh of our population to commerce?

Are you ready to pledge yourselves to the perpetual support of slavery where it now exists—to stand upon the necks of four millions of your fellow-countrymen, and force chains for their ever-increasing posterity, for the sake of a commercial union with their despotic masters, and for political success? Are you sunk so low as not to despise the party mean enough for this? Shall we continue to be the tools of party tyrants, and meanly share their guilt, for the sake of this infamous union with them, and for political supremacy in such a detestable government?

I do not ask you to destroy the Constitution, unless you think it binds you to the recognition and support of slavery. If it does, trample and defy it as a covenant with death, and an agreement with hell.

I do not ask you to dissolve the Union of these States, but I do insist upon the dissolution of all union with slaveholders. And I demand that you come out from all political parties pledged to sustain slavery everywhere.

As you love the soil of your whole country and all its people of every condition, I exhort you to resist that government which has polluted the one, and enslaved and corrupted the other. Let us plant ourselves upon those self-evident truths which separated our fathers from the despotism of their country, and with the same devotion and energy let us throw off this despotism of our country—a despotism, one hour of which is fraught with more misery than ages of that which they rose in rebellion to oppose. Let us insist boldly upon Liberty and Justice, morally, as do Garrison and Phillips—physically, as did Warren and Washington for themselves, and both morally and physically, and I may say divinely, as did the noble heroes of Harper's Ferry, for others; and if the Union cannot stand this, let it go down. Yes—trample under your feet, and strike down every parchment law and every form of government with which tyrants would frighten you from this noble work, or obstruct you in it. Remember that 'resistance to tyrants is obedience to God.'

If they brand you as traitors, accept it, and know that history honors only those who wear that title when tyrants reign. The martyrs of Harper's Ferry have made a synonym of philanthropy, and raised the flag to the dignity of the cross. Bear the one to the other, if need be, knowing that it is enough for the disciple that he be as his lord. Law and government have too long shielded tyranny and despotism. The tyrant always comes clothed in the authority of law. The despot always stands behind government. It is time they were unmasked. At Harper's Ferry, there is a rent in this covering. Look through, and behold the hideous form! If the rent is not large enough for the nation to look through to see the despot, strike again, and again, till the stolen life fall off. Teach William H. Seward that there is no justice beneath such damnable law.

What we want is, equal liberty for all—impartial justice to all. Until these come, let there be agitation—if need be, war; yes, war and death before iniquity and slavery. 'In life so dear or peace so sweet as to be purchased at the price of chains and slavery.' Forbid it, Almighty God! I know not what may be your preference; but, 'as for me, give me liberty, or give me death'; and what I ask for myself, I demand for others. The great Model of Christianity said, 'I came not to send peace on the earth, but a sword. I came to set a man at variance with his father, and the daughter against her mother, and a man's foes shall be those of his own household; but he that loveth father or mother or son or daughter more than me is not worthy of me; and inasmuch as ye did it unto one of the least of these, ye did it unto me.'

These are the words of the martyrs of Harper's Ferry and of the Martyr of Calvary. Whose hath ears to hear, let him hear.

#### REMARKS OF DR. DOY.

Dr. JOHN DOY, of Kansas, (who was rescued from a Missouri jail, having been abducted from that Territory by a band of kidnappers,) next took the platform, and was warmly applauded. He said that, in view of the free tragedy which had taken place that day in Charleston, Virginia, a heavy cloud was upon his spirit, and he did not feel like uttering a word. He proceeded, however, to make some very stirring remarks, and spoke in the highest terms of Stephens, whom he personally knew. He would submit to the audience whether John Brown and his brave companions at Harper's Ferry were justified in their course, or not, by supposing that the Esquimaux and Greenlanders had entered into an alliance to hold in slavery, by law and constitution, such American citizens as they might be able to get within their grasp. In such a case, would not unbounded admiration and gratitude be awarded to those who should interpose by force to deliver those enslaved Americans from their bondage? Such ought to be the feelings cherished for John Brown and his associates, according to the letter and spirit of the Golden Rule. Dr. Doy briefly referred to his imprisonment in Missouri, and said all the facts pertaining to it would be found in his published narrative.

R. J. HINTON, of Kansas, next addressed the audience in an enthusiastic manner, as follows:—

SPEECH OF R. J. HINTON, OF KANSAS.

MR. PRESIDENT, Ladies and Gentlemen:

I hold in my hand some letters from my noble friend, Aaron D. Stevens, now, by the mercy of Virginia, in a better world. I do not know that I can better preface what remarks I may make than by reading these letters. They will show, in the manly, yet tender spirit they breathe, that this heroic young man was no unworthy companion of John Brown in his glorious enterprise. The first was written to friends in Ohio, and is, indeed, a remarkable production, when the facts are taken into consideration. It is dated the 17th of December, 1859, and thus, you will perceive, was written one day after the execution of his comrades, Cook, Coppie, Copeland, and Shields Green. It reads:—

'CHARLESTOWN, VA., Dec. 17, 1859.

'DEAR FRIENDS: With deep feelings of love, I sit to write you a few lines, hoping they will find you yet living and in good health. I suppose you have heard all about the sad affair at Harper's Ferry. It appears that I am the only one now left, and I expect to follow them ere long to that brighter world where we shall again meet; and what joy it will be to meet with those who have suffered and died for the human family! I was pretty badly shot-up at the Ferry, receiving six wounds—two in my head, two in my breast, one in my arm, and one in my leg. But I was not hurt. They were slight, and three of them pretty severe, but I am well now as ever, except my face. One side of it is paralyzed, and my lower jaw, the loss of which I cannot get through without great pain. I feel very cheerful and happy. Of course, it is rather disagreeable to be confined to so narrow limits and wear chains, but I forget all about it when thinking how many are suffering so much more than this. At times, my heart feels like burning with sorrow for the crimes and sufferings of the human family, and if I could help wash away that suffering, I would give ten thousand lives, if I had them to give. Four of the men passed off yesterday to the spirit land, through the mercy of Virginia. They were cheerful, and met their fate like men. Capt. Brown was as cheerful on the morning of his execution as ever I saw him. I shall remember you for your many acts of kindness to the end of time. Good bye! Yours, for the good of all,

'A. D. STEVENS.'

And this is the noble soul of which slavery has robbed the earth!

The next is dated Dec. 27th. After alluding to some business matters, and referring in the kindest terms to Mrs. Spring, who visited Capt. Brown and the others, Stevens writes, speaking of his faith in Spiritualism:—

'As for converting the Virginians to Spiritualism, I give up in despair; for it says, "Do unto others as ye would they should do unto you," and the shoe is too tight. There are some good men here, but the curse of slavery has killed or blurred the most noble part of their souls. Oh how I wish they could look through the eyes of my soul, and see the evils of oppression! I know it would make them sick to look at it. We must live and learn. It was little we thought, when we saw each other last, that I should be in a Virginia prison for treason, murder, &c., but such is life. I am as cheerful and contented as you could expect—ready to meet any thing that comes. It is true that I should like to live yet awhile, for I have just got old enough to see how to live.'

How manly! how full of faith and love! The next relates mostly to business affairs, but has an allusion

to one who, though a slave-dealer and slaveholder, was yet learned to love—I mean, the jailer—as 'good Capt. Avis,' and closes in these words:—

'Good bye! God bless you and yours, and accept the love of one whose country is the universe, and whose countrymen are all mankind.'

The last is dated Feb. 17th, 1860, and exhibits even more remarkably the heroic spirit of this young man:—

'MY DEAR FRIENDS: I sit down once more to write you before I go to the spirit's home, which will be on the sixteenth, very probably, of March, as that is the day set by the Court, and I have not much hope that the Governor will commute my sentence. I do not think the people, as a general thing, want to see us hanged, but they think the law must be maintained. There are many very good feeling people about here, and I have been treated very kindly by the better classes generally. I am very cheerful and happy, and ready to die at a moment's warning, if needs be, although I should like to live long, as most any body. I do not want you to worry in the least about me, for I go to the other world, I shall be better off than I could be here. Oh! I should like to see you all once more, but it will be but a few years, computed with certainty, before we shall meet in the spirit land, and that meeting will wash away all sorrow of parting here.

'Truth is for the open ear, Hush and listen! hark and hear!'

Remember me most kindly to all inquiring friends. I should like to hear from you if you have time. Yours, in the bonds of love, and for justice to all mankind, through all eternity,

A. D. STEVENS.'

Mr. President, I think these letters deserve a place in that most noble collection of John Brown's, the sweetest and purest utterances of our Saxon tongue. The heart and hand that framed them are still to-day. The State of Virginia has hung Aaron D. Stevens. Did I say State? No! I prefer Mr. Phillips' definition, and call it 'Piracy.' Aaron D. Stevens—a noble, heroic and manly—has been hung, and for what? Insurrection? No! For obeying the worthy impulses of the human soul. Slavery is robbery! Slavery is murder! Slavery is organized insurrection against humanity! He who resists it—seeks its overthrow, does but obey the Divine law, and performs his duty to man. Such did Stevens and Hazlett, and Virginia has sought but a prison and a scaffold for them. Alas for Virginia! alas for the nation!

I knew Aaron D. Stevens. He was in the flower of his manhood. But twenty-eight years had set their seal upon him, and yet he had shown himself worthy of John Brown. Physically, he was a noble specimen of a man, with generous impulses, a heart throbbing with love to humanity, and a mind alive to injustice and wrong. All his life long he resisted wrong. When in the American army, he struck down his superior officer for cruelly ill-treating a sick and feeble comrade. In Kansas, we all knew and loved Col. Stevens. He was true to freedom, and brave to a fault. I saw him once, when the midnight sky was lurid with flames, and the air was startled by wild yells of fiendish triumph, grind his teeth upon his rifle barrel, in impotent rage, because his superior officer had given him orders to avoid a collision. He was a rare soul. Col. Stevens will ever be remembered by our Western brethren. Why was the midnight sky lurid? Why their startled? For Slavery, is the ready answer; and it was such scenes as this that educated Stevens, Hazlett, Cook, Kagi, Coppie, and the others, immortal ones, who have fallen, for the victory at Harper's Ferry.

Aaron D. Stevens went from the Territory with John Brown in 1857, and came back with him in 1858. He took an active part in the defence of Southern Kansas, and was an able assistant of that other lion-hearted man, James Montgomery. On one occasion, a dough-face sheriff gathered a posse of two hundred ruffians to arrest Stevens and four companions—and for what? Because, justly fearing an attack, they had not interfered with or molested any man—but assumed the right guaranteed every citizen under the Constitution, that of bearing arms, and prepared to defend themselves. The posse advanced to within a quarter of a mile of Capt. Brown's cabin, and then Kagi and Stevens came out to meet the sheriff and his advisers. This officer presented no process, but ordered the party to surrender. Kagi refused. Said a leading politician, a man who now seeks from the hands of the Republican party of Kansas, the office of U. S. Senator, 'But, Colonel, you cannot resist; you are 200 hundred, you are but 6.'

'But we will resist! Believing we are right, before God we will resist, though the whole universe were against us!—came ringing back from the bugles of Stevens. They reached the ears of the trembling posse. There was no fight.

Said one to Stevens, on that memorable Monday morning, at the Arsenal gate, 'By whose authority do you do this?' 'By the authority of God Almighty!' was the prompt response.

These are the men Virginia hangs. Woe unto the system by which it is brought about!

'They are gone! Freedom's strong ones, young and hearty! Beautiful in faith! And her first dawn-blush of glory Glides their camp of death! There they lie in shrouds of blood; Murder'd, where for right they stood, Murder'd, Christ-like doing good.'

They are gone, And 'tis good to die up-giving Valor's vengeful breath! To make heroes of the living: Thus divine is death! One by one, dear hearts, they're left us, Yet Hope hath not all bereft us; Still we man the breach they left us.



LETTER FROM WILLIAM B. BAILEY.  
 Mr. Bailey, the devoted and intrepid advocate of emancipation in Kentucky, whose press has been repeatedly freed by mobocratic violence, whose journal (*The Free South*) has been suppressed as a dangerous and seditious publication, and whose life is now seriously threatened, sends us the following letter, which we trust will reach the part of his many sympathizing friends at the North. Of course, we do not agree with him in his views of the impotency of peace principles.

NEWPORT, (Ky.) March 13, 1860.  
 MY DEAR FRIEND GARRISON:  
 I send you a Cincinnati Commercial newspaper by this mail, containing a notice of some of my persecutions. I will thank you to say something about it in the *Liberator*. Since Messrs. Free, Rogers, Davis and other anti-slavery men have left the State, and the more bitter bidding of slaveholders, I have been set upon with unrelenting ferocity, increasing in insolence in proportion to the timidity they create.

Non-resistance, doing good for evil, giving your coat to him who takes your cloak, and showing mercy to transgressors, will never humanize a slaveholder's heart. I have tried all these, and must grasp the sword to meet the savage foe. I am sorry to do this, friend Garrison, but the deadly weapon is alone respected or feared by them: law is treated with contempt. I have some friends with me who assist my family and me to watch, night and day, to protect our remaining property and our lives, and we are all weary with fatigue.

I have used the mobilities in Cincinnati, and hope to get a fair remuneration for my loss. This suit has made them winking with malice. They destroy my property because I advocate freedom in Kentucky, and when I seek redress, they threaten to destroy me, and take my life. My expenses are much increased by this mode of persecution, and I do hope some able friends will aid me now. I shall yield no more to tyrants, but shall defend my cause and person until death. Liberty can never be won by submitting to oppressors. Our firmness shall bring back the exiles driven away by usurpers, and they shall be free men upon Kentucky soil: no tyrant shall make them afraid. And although the slaveholding oligarchy have destroyed my press, they have not destroyed the spirit of freedom. They were an organized band of house-breakers and sackers, and we were unprepared and unaware of such an attempt. Now, our shot-guns, pistols and rifles keep them, if not quiet, at a respectful distance. But we want aid, and should have it very soon. Friend Garrison, the infernal pro-slavery mobilities cannot drive me out, nor can they again destroy my press.

Persons writing to me will please direct to "Cincinnati, Kentucky," instead of Newport, as the postmaster here, J. Q. A. Foster, is a leading mobite against me, and I have no confidence in his integrity. When my paper is started again, these mobilities will be better known.

Your friend and ever faithful,  
 WILLIAM B. BAILEY.

THE REEDS AND THE OAK.

It appears that Dr. Howe and John A. Andrew were quite correct in assuming that their rights as citizens would be protected neither by their State nor their party. They judged it needful to bend, to avoid the certain alternative of being broken. Mr. Hyatt, who would not bend, has been prostrated by the storm, and now lies in prison. He has, however, the consolation of reflecting that he has done all that a member of the Republican party could do, in defence of his rights as a citizen. He has, with pertinacious consistency, paid the Constitution the compliment of assuming that its provisions are sufficient to preserve his liberty and secure his rights, and he has also paid the Republican party the compliment of assuming that they will see these provisions put in force for his protection. It is a note-worthy and instructive lesson, that these men, who have been shouting for the Constitution and the Union, and rejoicing in the anticipation that the powerful and growing party to which they belong would keep these two precious things inviolate, now find the provisions of that Constitution in their behalf nullified by that very Union—and their party kept from acting in defence of their Power (which they, in consideration of the expected benefits of the Union to white freemen, had deliberately allowed to be exercised over slaves), now stretched to grasp, and to crush them also. They find, as Rudiger found in Southey's fearful ballad, that compromise with a demon is likely to entangle the compromiser.

"Cold horror crept through Margaret's blood,  
 Her heart it paused with fear,  
 When Rudiger approach'd the cave,  
 And cried—'Lo, I am here!'"

A deep sepulchral sound the cave  
 Returned—"Lo, I am here!"  
 And Rudiger look'd on the cavern floor  
 Two giant arms appear.

And Rudiger approach'd, and held  
 The little infant high;  
 Then Margaret shriek'd, and gather'd then  
 New powers from agony.

And round the baby fast and close  
 Her trembling arms she folds,  
 And with a strong convulsive grasp  
 The little infant holds.

"Now help me, Jesus!" loud she cries,  
 And loud on God she calls;  
 Then from the grasp of Rudiger  
 The little infant falls.

And loud he shriek'd, for now his frame  
 The huge black arms clasp'd round,  
 And dragg'd the wretched Rudiger  
 Adown the dark profound.

We shall see now whether the Republicans will have the assurance to leave Mr. Hyatt in jail, without an effort for his relief, and proceed with their customary campaign operations, making their customary postulations of devotion to that Union which they break down the rights, and lays its tyrannical grasp upon the persons, of their own members, white men and Republicans. If we may judge by the style of conduct of one of their accredited journals, the *Respectable Daily*, they will do so. After speaking of Mr. Hyatt as the "contumacious witness," the *Advocate* says, (26th inst.) "Just at present, he seems to be lying in jail for no particular object, with no particular question at issue, and without a particle of public interest being felt in the whole affair."—C. K. W.

LETTER FROM ANDREW T. FOSS.

DEAR MR. GARRISON—I have a particular pleasure in asking you to give insertion to the following letter, from our friend A. T. Foss, now laboring in Barnstable County. The long-looked-for day, when the Northern Church shall truly own their Lord, in the person of the slave, and of the slave's cause, seems to be dawning upon us at last. Hall to the guiding light, which now, as of old, seems to break forth first in the East! As the gospel was first received and accepted by the fishermen of Judea, so is its real character and work, in relation to the four million degraded and outraged slaves in this falsely-called Christian land, first appreciated and accepted among the New England fishermen. Think of an Orthodox Church in Massachusetts, with one consent, placing their dearly-loved missionary cause, and the once-depicted anti-slavery cause, on the same level of respect and consideration, and dividing equally between the two their contributions for the furtherance of the gospel! When this shall be the spirit of the churches generally, now almost universally scornful and preventing this truly Christian cause, then may the men and the women, whose lives for a quarter of a century, and more, have been given to the arduous of a land "dead in trespasses and sins," saying, "Now, Lord, lettest thou thy servants

depart in peace, for our eyes have seen thy salvation." Taught by much past experience, we may not look for any miraculous spread of this divine light, but of this we may be sure, that no power of man can confine or limit its glorious and penetrating power. Excuse these words, and let your readers hear Mr. Foss.

I am, very truly, yours,  
 SAMUEL MAY, JR.

HARTFORD, March 5, 1860.

DEAR FRIEND MAY—Yesterday I held two good meetings in Union Hall in this place. In the afternoon the hall was well filled, with an attentive and appreciative audience.

Rev. Mr. MUMFELL (the Orthodox minister of this place) has, since the John Brown demonstration, been much revived, and very faithful in the anti-slavery cause. An anti-slavery meeting has been kept up here, once in two weeks, since the 2d day of December, which has been attended with much interest, and in which all parties have participated.

So earnest and faithful had been the spirit and work in this place, that our ever-vigilant friend, Joshua H. Robbins, was encouraged to ask Mr. Mumfrell to allow me the privilege of speaking to his congregation, in his house of worship, on Sunday evening. Mr. Mumfrell replied that it was his regular concert of prayer for missions. But, inasmuch as they held no relation to any pro-slavery ecclesiastical body, and inasmuch as anti-slavery is eminently missionary work, therefore he would cordially invite me to make an anti-slavery address on the occasion.

The thing was a novelty, and drew in a very large and deeply attentive audience.

Mr. Mumfrell opened the meeting with the usual exercises, and then introduced me to the meeting. I tried to show the eminently religious character of our cause. I spoke of the character and condition of those in whose behalf we labor, and maintained that our work was only a practical acceptance of the fundamental principles of Christianity. I was heard to the last word with earnest attention.

Mr. Mumfrell heartily endorsed what I had said, and exhorted the people to a higher anti-slavery life. Owen Brooks, Esq., one of the prominent members of the church, moved that the usual contribution now to be taken for the missionary cause be divided, giving one-half to the Massachusetts Anti-Slavery Society, which was unanimously voted. The same gentleman moved a vote of thanks for the address, which was taken by rising.

Our friends here are greatly encouraged, and I am sure have good cause to be, for the action I have above stated took place on the close of a speech in which the position of the American church to the anti-slavery cause had been criticized with earnestness, and, perhaps some may have thought, severity.

Yours truly,  
 A. T. FOSS.

DISQUISITIONS AND NOTES ON THE GOSPEL. Matthew. By John H. Morison. Boston: Walker, Wise & Co., 245 Washington Street. 1860.

This is a volume of 540 pages, very legibly printed, and therefore easily read. Its author is a Unitarian clergyman of learning and ability, and its preparation must have required no small amount of labor and trouble; nevertheless, these might have been put to a more practical service, we think, for there is no end to Commentaries on the Gospels, which generally make what was doubtful still more obscure, and are generally very dull and very unprofitable reading. Indeed, Mr. Morison, in his Preface, with almost amusing ingenuously, says:—

"Both believers and unbelievers read too much about the Gospel in the works of their favorite guides, and *study the Gospels themselves too little*. We have seen a diligent and thorough study of the New Testament to end either in bigotry or unbelief."

If this be so, as to the publication of the present work, *Cui bono?* If the sun is sufficient, why resort so frequently to candles?

On a cursory examination of this volume, we do not anywhere perceive in it any indication of an independent thinker or interpreter. All the miraculous incidents recorded in Matthew are readily accepted as entirely reliable by Mr. Morison; although he ventures to declare, in the face of the general religious belief of Christendom, and in opposition to the popular understanding of the term, that "a miracle is not a violation or suspension of the laws of nature." Webster defines a miracle thus:—"In theology, an event or effect contrary to the established condition and course of things, or a deviation from the known laws of nature; a supernatural event." Why, then, does Mr. Morison use the term, but totally change its meaning? He seems to find no difficulty in believing the story of the "miraculous conception," which he would instantly reject as fabulous in any other book. He says:

"Is it the part of a true philosophy to deny the alleged fact, because we cannot see far enough to reconcile it with our preconceived and limited ideas of nature and the natural order of events? In regard to the miraculous conception of Jesus by an immediate creative act of the divine spirit, we may not regard it as analogous to those creative epochs when new orders of plants or animals (1) are first introduced?"

This may be an ingenious solution of the difficulty, but the reasoning is just as applicable to all the marvels recited in the Koran or the Yeda, or any of the alleged miracles recorded by the Catholic Church. To every cavil or doubt, the Catholic, or Brahmin, or Mohammedan might reply, "Is it the part of a true philosophy to deny the alleged fact, because we cannot see far enough to reconcile it with our preconceived and limited ideas of nature and the natural order of events?" We should still trust to "nature and the natural order of events," rather than to such verbal jugglery.

Even with this summary method of surmounting all difficulties, Mr. Morison agrees with Olshausen in considering the story of the tribute-money and the fish "the most difficult miracle in the Gospels." Why more difficult than that of the miraculous conception? "It more than any other, has an air of marvellousness about it, such as we find in later and apocryphal writings. But there is no reason to question the genuineness of the passage." Yet recorded in any other book, it would be only a fable to be laughed at!

So of the resurrection. Mr. Morison insists that the different accounts of it in the four Gospels are not contradictory. To prove this, he makes a number of ingenious guesses and suppositions, by a resort to which any statements, however absurd or condusive, may be rendered plausible and satisfactory. This shows the force of theological training and traditional bias. We should like to have him honestly ask himself, which one of all the miracles recorded in the Old or New Testament he would accept as reliable, if its performance should take place to-day in his own town or neighborhood, on the testimony of others, or even an eye-witness. If he feels conscious that, whatever might be the event, he would discredit it as a miracle, though unable to understand how it was produced, then he should be the fully of accepting it as such, merely because it is narrated in an ancient manuscript. What we would not or could not believe in the present, if alleged to have occurred, we would not or could not believe in the past. By this simple test, we may know to what we really give an intelligent assent, and what we blindly accept through tradition.

THE ATLANTIC MONTHLY, for April, contains the following papers:—1. The Laws of Beauty. 2. Found and Lost. 3. An Experience. 4. About Theives. 5. The Pursuit of Knowledge under Difficulties. 6. The Portrait. 7. American Magazine Literature of the Last Century. 8. Come! Come! 9. Bards Symbols. 10. Hunting a Poet. 11. Kepler. 12. Pleasure-Pain. 13. The Professor's Story. 14. Lost Beliefs. 15. The Mexican and his Country. 16. Reviews and Literary Notices. 17. Recent American Publications.

## HONORS PAID TO JOHN BROWN IN HAYTI.

(Translated for the Liberator.)

### COMMUNAL COUNCIL AUX CAYES.

MONSIEUR.—In accordance with the desire of the people of Cayes, the Communal Council, notifies you that a funeral mass will be performed, at the parish church of that city, on Thursday, the 26th of the present month, at eight o'clock in the morning, in memory of John Brown, the illustrious victim at Harper's Ferry.

The Council salutes you affectionately.

Magistrate of the Communal,  
 DUCOSTE.

AUX CAYES, Jan. 20, 1860.

### ORDER OF EXERCISES.

For the Funeral Ceremonies of John Brown.

On the 26th, from six o'clock in the morning until noon, the flag-staffs on the harbor and in the city will be at half-mast.

At eight o'clock, the people will assemble at the church. At half-past seven, the officers of all the regiments, the public functionaries, and the foreign consuls, will meet in the quarters of the Commandant of the district. At eight o'clock, the procession, after forming in the usual manner, will go to the church. After mass, the whole procession will accompany the Commandant of the district to his quarters.

Done at the Council Chamber, Jan. 20th, 1860—67th year of Independence.

Magistrate of the Communal,  
 DUCOSTE.

To OUR FELLOW-CITIZENS:

Let us repeat the cry which humanity has uttered by the voice of one of her champions, HENRI! Let us second the energetic appeal of one journalist, HENRI! Let us all the inhabitants of the district of Cayes, and of the surrounding country, may have a perfect knowledge of the world, we take upon ourselves the task of explaining, in a few words, who was this wonderful man, who has immortalized his name by an effort in behalf of the liberty of our race?

This extraordinary man is John Brown, a white man widely known; an abolitionist; always in the breach. He taught union and concord to all men, in showing us that being brethren, we ought to love each other as such, and to do unto others as we would they should do unto us.

In 1848, this indefatigable apostle of Liberty did not shrink from the heroic mission of going into the Southern States of America, to seek away slaves by main force, in order to send them to Canada, where they are now enjoying their freedom. Last year, still persevering in the accomplishment of so sublime a work, he wished to strike a final blow, and break the chains of more than four millions of slaves: (1) Providence judged otherwise. The Most High has willed to delay the hour of our brethren's deliverance, but that deliverance is sure. John Brown has fallen, but he has not been killed. He has been the pain of death. This is what you all should know, friends, fellow-citizens, brothers of Hayti!

There is formed a Central Benevolent Association, which has for its head the Commandant of the district, followed by the names of numerous citizens. The number of members of this association is not limited, and its mission will be as important as its noble.

(1) See the reports of the 'African Institute.'

### REPORT.

The twenty-sixth of this month, the day fixed to celebrate the memory of John Brown, the immortal victim, who sacrificed himself for the welfare of our enslaved brethren, was impressive.

The sun, which had been so long hidden, showed rays throughout the day. At eight A.M. the flag-staff at the harbor gave the signal for mourning, to which the national and foreign ships responded simultaneously. The brick floor is covered with a carpet, which itself testified its mourning by the profound grief seen on every face.

All the military, the officers of the different regiments, the judges, and the Executive Council, met at eight o'clock, and the numerous members of the 'Central Benevolent Association,' formed the procession. General Fetteire, Commandant of the district, who immediately started with them for the church.

Arrived opposite the church, the procession, as is usual, opened its ranks to give passage to its chief, followed by the Commandant of the city, the consuls and other foreigners who wished to witness the ceremony. A detachment of the National Guard and other soldiers congregated there, without arms, were drawn up in front of the procession as it passed the church. The venerable chief of the district and his staff, having taken their place at the entrance of the church, behind the monument erected in memory of the illustrious sufferer, the body of the procession entered, and the chief of the district, who stood at the right and left of the monument. The soldiers then pressed in to form a line down the two galleries. A quarter of an hour after the attendance was announced, and the service began. The choir, in black, had no place unoccupied. Three masters of ceremony distributed crepe.

The services began most impressively. The officiating priest, however, suspended them, a moment, to speak to the audience about the event of the day, and to exhort a more numerous attendance still at the grand gathering which was to take place, in the evening, at the church on Mount Calvary. The language of the priest was that of a Catholic, and above all, that of a true philanthropist. The religious ceremony continued, without further interrupting it, only at long intervals martial music sounded solemnly. Several citizens spoke consecutively. We think their words were listened to with attention.

While two young girls and two youths gathered the offerings, and chosen hymns were chanted, the 'Commandant General' of the district threw flowers upon the monument and after the Master of the Communal, the Commandant of the city, and all other persons who wished. Then the school children, and young girls bearing baskets, came also and scattered flowers, and, as the Master of the Communal said, the procession, which was now a procession of the people, where he received them courteously and offered them a collection.

We went away pleased to see that the citizens of Cayes understood their duty. In the evening the 'Liberator' was chanted, at the foot of the cross, in presence of the multitude, who love to recall the memory of this sorrowful yet glorious day, because, as I said, the sun had been so long hidden, and the fulfillment of his duty. We do not doubt but that the enlightened zeal, of which the inhabitants of this city give proof, will crown our work to its end, and we truly hope that in all circumstances, as now, we shall find in our city this same unity of sentiment, this same harmony, in which is always our greatest strength.

We report one of the speeches read on this occasion, the monument of John Brown, engraved on the hearts of the people of Cayes.

ADDRESS OF CITIZEN S. RAMBAU.

To the Memory of the Immortal JOHN BROWN, Martyr of Liberty.

Since thy love of liberty has rent asunder the veil of lies, and thy brightly voice has proclaimed an eternal truth, which thy courage has bravely defended; since universal enthusiasm offers to thee, everywhere, ovals; since the lamentable cry of thy defeat and of thy tragic end, from across the seas, finds an echo in the bosom of the Haytian people; who have seen a sacrifice—permit a lover of that liberty for which thou hast sacrificed thyself to come and invoke the memory of thy glorious name; yet forgive his thus troubling thy spirit.

It is little, illustrious martyr, that our church bells fill the air with funeral sounds; it is little that the altar's incense, mingled with our fervent prayers, rises to Heaven as a balm to soothe thy martyred spirit. Yet, as all these perfumes, these flowers, that we scatter in memory of thee, are not enough, we are no longer of this world. Thy remains repose in peace in their grave, and the loss that Philanthropy has with, in the death of such a devoted apostle as thou hast always been, is irreparable. Ah, how truly those heroic struggles which thou hast sustained against the unchained passions of men, for the triumph of so holy a cause as the liberty of thy black brethren, would have borne thee and us worthy fruits, if thou hadst not fallen in thy generous hope; if Divine Providence, each decree of which bears the seal of mystery, had not judged thee too divine to dwell longer on our earth, so little worthy of thy lofty soul and the great deeds of which it was capable. Thou sleepest in the tomb John Brown! recalling to the sleep of the Son of God called to the cross. The army of abolitionists has fallen, in a day, the advance guard of struggling humanity. The genius of liberty has lost one of those brave souls which secure victory. But, like the Phoenix, thou wilt rise again from thy ashes—wilt re-appear, overshadowing with thy spirit the star-angled banner of thy land, forming a striking contrast to the deadly system which it conceals in its bosom—Slavery—a system contrary to all just laws, and which troubles continually the departed spirits of Franklin and Washington.

Yes, thy death causes tears of blood to flow, and leaves upon the earth a dreadful void! Yet, in the heart of advanced society, on the scene of sublime thoughts and noble deeds, thy name will shine as a star of glory, showing to the oppressed sons of Africa their future, and the sure road to their deliverance.

And who knows but, at this solemn hour, when thy spirit penetrates us with a deep feeling of profound grief—who knows but that our oppressors rejoice at the sight of thy sepulchral stone! Oh, infuriated mortals, the abyss which engulfed thy scaffold has opened under their footsteps, and they in their blindness do not see it!

Thou, from the height of heaven, lookest down in silence upon the slow but sure progress of thy victory. A mute witness, thou wilt one day see fire from heaven devour the new Sodom, if the South remain longer deaf to the voice of the Redeemer, the voice of God! Then thou shalt awake as from a long sleep, and find at thy side two great spirits, who would gladly have crowned thy brow with immortal laurels, and with all the honors of the earth and children, (thy worthy disciples,) and all other members of the cause, thou wilt chant forth the sacred hymn of Liberty, of deliverance, of the equality of all men, and of the justice which will be done, and the peace of the people of slavery.

Awake, regenerated sons of Hayti! In the place of common seed, sow noble deeds in the field of life. Citizens of all classes, of all nations—women, children, who offer with me this sacrifice, implore God for an afflicted and doubly-stricken widow. Pray to him for the triumph of the cause of the many millions of our brethren who groan in chains.

Oh, Sufferers! who have here the speaker and audience kneeling simultaneously! God, all-powerful Father! in this day of calamity, deign to hear our voice, deign to grant our wishes and our prayers!

To OUR FELLOW-CITIZENS AND FRIENDS:  
 Humanity demands, at this hour, for the widow of the martyr of Harper's Ferry, the generous assistance of all those nations who worship liberty, not only for the sake of the widow, but for the sake of the nation, the principal object of which should be to alleviate the sufferings of a mother doubly-stricken in her dearest affections, Hayti owes a large share of sincere gratitude and eternal regard.

And you who carry little children in your arms—women, tender mothers—see each of you, tears in your eyes, full of faith, of religion, offering your love. Hasten! the moment is sacred! your names will pass to immortality.

President of the 'Central Benevolent Association,'  
 A. FETTERE.

Vice-President, J. S. RAMBAU.

From the Boston Traveller.

### IMPRISONMENT OF MR. HYATT.

WASHINGTON, March 16.

Editors of the Boston Traveller:

The case of Mr. Hyatt is exciting much attention. Messrs. Sumner and Chase are among his warmest and most ardent supporters. The latter has already been rigorously enforced against the other prisoners, whether rich or poor, which are, that they all receive no visitors, except members of their own family and their physicians. The brick floor is covered with a carpet, which itself testified its mourning by the profound grief seen on every face.

All the military, the officers of the different regiments, the judges, and the Executive Council, met at eight o'clock, and the numerous members of the 'Central Benevolent Association,' formed the procession. General Fetteire, Commandant of the district, who immediately started with them for the church.

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ADDRESS OF CITIZEN S. RAMBAU.  
 To the Memory of the Immortal JOHN BROWN, Martyr of Liberty.

Since thy love of liberty has rent asunder the veil of lies, and thy brightly voice has proclaimed an eternal truth, which thy courage has bravely defended; since universal enthusiasm offers to thee, everywhere, ovals; since the lamentable cry of thy defeat and of thy tragic end, from across the seas, finds an echo in the bosom of the Haytian people; who have seen a sacrifice—permit a lover of that liberty for which thou hast sacrificed thyself to come and invoke the memory of thy glorious name; yet forgive his thus troubling thy spirit.

It is little, illustrious martyr, that our church bells fill the air with funeral sounds; it is little that the altar's incense, mingled with our fervent prayers, rises to Heaven as a balm to soothe thy martyred spirit. Yet, as all these perfumes, these flowers, that we scatter in memory of thee, are not enough, we are no longer of this world. Thy remains repose in peace in their grave, and the loss that Philanthropy has with, in the death of such a devoted apostle as thou hast always been, is irreparable. Ah, how truly those heroic struggles which thou hast sustained against the unchained passions of men, for the triumph of so holy a cause as the liberty of thy black brethren, would have borne thee and us worthy fruits, if thou hadst not fallen in thy generous hope; if Divine Providence, each decree of which bears the seal of mystery, had not judged thee too divine to dwell longer on our earth, so little worthy of thy lofty soul and the great deeds of which it was capable. Thou sleepest in the tomb John Brown! recalling to the sleep of the Son of God called to the cross. The army of abolitionists has fallen, in a day, the advance guard of struggling humanity. The genius of liberty has lost one of those brave souls which secure victory. But, like the Phoenix, thou wilt rise again from thy ashes—wilt re-appear, overshadowing with thy spirit the star-angled banner of thy land, forming a striking contrast to the deadly system which it conceals in its bosom—Slavery—a system contrary to all just laws, and which troubles continually the departed spirits of Franklin and Washington.

Yes, thy death causes tears of blood to flow, and leaves upon the earth a dreadful void! Yet, in the heart of advanced society, on the scene of sublime thoughts and noble deeds, thy name will shine as a star of glory, showing to the oppressed sons of Africa their future, and the sure road to their deliverance.

And who knows but, at this solemn hour, when thy spirit penetrates us with a deep feeling of profound grief—who knows but that our oppressors rejoice at the sight of thy sepulchral stone! Oh, infuriated mortals, the abyss which engulfed thy scaffold has opened under their footsteps, and they in their blindness do not see it!

Thou, from the height of heaven, lookest down in silence upon the slow but sure progress of thy victory. A mute witness, thou wilt one day see fire from heaven devour the new Sodom, if the South remain longer deaf to the voice of the Redeemer, the voice of God! Then thou shalt awake as from a long sleep, and find at thy side two great spirits, who would gladly have crowned thy brow with immortal laurels, and with all the honors of the earth and children, (thy worthy disciples,) and all other members of the cause, thou wilt chant forth the sacred hymn of Liberty, of deliverance, of the equality of all men, and of the justice which will be done, and the peace of the people of slavery.

Awake, regenerated sons of Hayti! In the place of common seed, sow noble deeds in the field of life. Citizens of all classes, of all nations—women, children, who offer with me this sacrifice, implore God for an afflicted and doubly-stricken widow. Pray to him for the triumph of the cause of the many millions of our brethren who groan in chains.

THE HUMAN VOICE: its Right Management in Speaking, Reading, and Debating, including the Principles of True Elocution; together with the Functions of the Vocal Organs—the Motion of the Letters of the Alphabet—the Cultivation of the Ear—the Disorders of the Vocal and Articulating Organs—Origin and Construction of the English Language—Proper Methods of Delivery—Remedial Effects of Reading and Speaking, &c. By the Rev. W. W. Cazalet, A. M. Cantab. New York: Fowler & Wells, Publishers, Broadway.

This is the long and pretentious title of a small pamphlet, which is without merit or value, and indicative of nothing but presumption on the part of its author, even though (as he asserts) it is "the result of much thought and study over a period of more than fifteen years." The illustrations as to the "proper methods of delivery" are extremely meagre, and neither lucid nor satisfactory. Its disregard of all the rules of punctuation is absolute, and makes a ridiculous jumble of the reading, throughout. Take a few specimens:—

"A look may a movement may give indication of mental operation but the mouth is shut and utterance denied."

"Now these abbreviations as Mr. Thote observes 'are the wheels of language, the wings of Mercury' consequently they have if possible a greater significance even than those words which are the original signs of ideas."

"Now this sentence is clearly conditional, the word as according to Tooke is an article and has the meaning of 'it, that, which,' it therefore stands for 'which trespasses' and is an abbreviation doing away with the necessity of repetition, it has therefore almost the form of a sentence in itself"—&c.

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"Why I hear you have taken to preach when you can't even read! 'No mother reads I sponds.'"

In these five brief quotations, the rules of punctuation are grossly violated upwards of fifty times, and in the work itself times without number, which ought to be immediately suppressed on this account, if for no other reason.

### LETTER FROM A FRIEND A. S. FRIEND.

DEAR FRIEND GARRISON:

I am happy to see the contributions which have been thus far acknowledged for the family of one of the most useful and devoted men who have lived in this age. John Brown and his associates, though dead, yet speak in thunder-tones to this wicked nation. It is not as necessary now as in Christ's day to have such noble sacrifices of human life to awaken the people to a sense of their awful responsibility.

I have been thinking that I can contribute a mite in no better way to the family of John Brown by sending them the *Liberator*, (if they do not already receive it), believing, as I do, that it will help them to



## POETRY.

From the New York Independent.

## WHITE SLAVES.

BY EDNA DEAN PROCTOR.

The household of a Roman, in Rome's luxurious time,  
Was filled with slaves in waiting, from every conquered  
clime:—  
There were dreamy-eyed Egyptians, born where the  
lotus blows,  
And Syrians from Lebanon, fair as its sunset  
glows,  
And dancing girls from Cadiz, to while the hours with  
song,  
And dark Numidian beauties, the bronzes of the  
throne,  
And light-haired Scythians, that pined beneath his  
palace dome,  
And stately Carthaginian maids, who would not  
smile in Rome!  
These were their master's chattels, and humbly  
watched his ways,  
And kept his house, and swelled his train, and graced  
his festal days.  
But, should the lordly Roman forget his high disdain,  
And love the maid of Carthage, or the singing girl of  
Spain,  
And did she bear him children, wait till his death  
should be,  
And she and they, by Roman law, were made forever  
free.

O, is it not a fearful thing that in this later time,  
We live again the ages past, and deeper dye their  
crime!  
There's many a Southern household whose children  
only rise  
To meet their father's coming the slave's bewildered  
gaze;  
Daughters fair and sensitive, from the white blood of  
their sire,  
And sons with all his grasp of thought, and all his  
haughty ire;  
His slaves while he is living—his slaves when he is  
dead—  
No law denies the market the proud Caucasian head:  
But, hurried to the auction, the youth and maid are  
sold,  
To save their lands for legal heirs, and fill their  
palms with gold!  
And the ampler is the forehead, and the clearer is the  
skin,  
The sharper grows the contest, and the louder swells the  
din.  
In Rome, the sire's patrician blood release and honor  
gave;  
With us, it only firmer clasps the fetters of the slave.  
And evermore they cry to us in yearning and de-  
spair,  
To open Freedom's blessed gate, and let them breathe  
its air!  
Before the winter moon had waned, a tender child of  
mine,  
Her brow just tinted by the land where warmer sun-  
beams shine,  
With her small mouth all tremulous, and eyelids wet  
with tears,  
And cheek now crimson and now pale with changing  
hopes and fears,  
Stood by the church's altar—'tis there such prayers  
belong—  
And asked her life and womanhood of the great,  
pitying throng:—  
Right largely did they answer, and waiting angels  
bore  
Back to our Lord in heaven one burning story more!  
Up the volcano's sloping sides the oak and chestnut  
climb,  
And vineyards smile and orchards wave as floats the  
vesper chime.  
'Tis just before the thunder-burst, but the wide heav-  
en is still  
As when an Indian-summer noon lies sleeping on the  
hill:—  
A roar!—a crash!—a fiery hell shot through the  
quivering sky,  
And oak and vine and orchard bloom in blackened  
ruin lie!  
Beneath us a volcano heaves of more portentous  
name;  
Four million men and women in quiet feed its flame;  
No smoke rolls from the crater, no hot winds round  
it blow,  
But deep within its throbbing heart the fires are all  
a glow!  
The white slaves watch; and swiftly comes the morn  
when they shall be  
A mighty force to rend the crust, and set its vengeance  
free!  
Voe to the land that circles it when the wild moment  
falls,  
And the long-mothered fury bursts from its prison  
walls!

Now let us wake from our sleep before the fatal  
day,  
Nor dream such grief and wrong can die in silent  
calm away!  
For, surely as the mountain stream leaps down to find  
the sea,  
This high-born race, through love or hate, will hasten  
to be free!  
Oh! louder, grander, till the words like trumpet-  
charges call,  
Let every soul cry 'Liberty!' and 'Liberty for all!'

From the Traveller.

## NOT FULLY IDENTIFIED.

'Not fully known!' O, friends who gather round her,  
Amid the anguish of this hour of fear,  
Through all the horrors of the fate that bound her,  
Was this the form that ye have held so dear?

Lover—within whose ear a voice still lingers,  
Thrilling thy soul as words may never tell,  
Canst thou not say, were these the trembling fingers  
Whose lightest touch thy heart has loved so well?

Mother—who bore and nursed the tender foster,  
Shielding her close from sought like rude alarms,  
Canst thou not tell, if, in an evil hour,  
Was this the child who left thy sheltering arms?

Father—who saw the light of thy dark dwelling  
Fade slowly out when she had left thy side,  
Canst thou not know amidst thy tears fast swelling,  
Was this the daughter of thy love and pride?

Sister—thou knowest who at morn and even  
Breathed the same prayer at the fond mother's knee,  
Listened to the same words of hope and heaven,  
Come, look upon her now—can this be she?

Brother—who, with a fond protecting duty,  
Treasured the sister in your eyes so fair,  
Come, look upon this wreck of what was fairest,  
Thou surely canst not claim her lying there!

Ah! there is One who knows—to whose clear seeing  
All this dark hour is bright with infinite truth;  
Trust him in faith—the treasures of our being  
He will give back to an immortal youth.

Not here—now—not even to one passionate grieving,  
But when we stand with her before his throne,  
All that to us seems dark, and past believing,  
Shall in the clearer light be 'fully known.'

## PRESENT AND ABSENT.

God gives us ministers of love,  
Whom we regard not, being near;  
Death takes them from us, then we feel  
That angels have been with us here.

## THE LIBERATOR.

## SPEECH OF MR. SEWARD.

The eagerly expected speech of the Hon. Wm. H. Seward, in the United States Senate, upon the admission of Kansas into the Union, has appeared, and expectation has yielded to realization, and the Republican party, whose noble Mr. Seward unquestionably is, are in ecstasies. It is a remarkable production of a remarkable man; of a clear-sighted, prudent, and wary politician, determined not to be thrown off his guard by personal considerations foreign to the general issue, and attacking the opposition in their most vulnerable parts, with the full apparent consciousness of being himself invulnerable. Strongly implying, yet not directly expressing a belief in the injustice of slavery, no one could determine from this speech whether he has any moral abhorrence of the system or not.

With the skill of a consummate tactician, he ignores all moral issues, and, outside of the territories, all political issues with the subject; and, with the stoicism of an accomplished, self-confident, unexcitable surgeon, whose love of professional excellence holds the reins and assumes the direction of all his mental, moral and pathological faculties, he probes the wounds and applies the scalpel and *lapis-infernalis* to the foul ulcers of the Democratic party, with the most imper- turbable calmness, and with a merciless hand.

It is questionable if there be another man who could have made just such a speech, so comprehensive of the issues between the two great parties of the day, so specific and methodical in detail, and so passionate in its imputations of his opponents, and in defence, not of men, but of his party, knowing himself to be, at the same time, the most hated and feared of all men by the propagandists of the Slave Power. Had it appeared without external evidence of authorship, every experienced critic would have been led to exclaim, 'Surely, the hand of Job is in the thing.'

A late number of the *Tribune*, commenting upon the availability of Mr. Bates, of Missouri, as a presidential candidate, expresses the opinion that he would have the advantage of the opposition of the small class of impracticable abolitionists—thus securing to him a larger vote from pro-slavery non-extensionists. But we think, in Mr. Seward's masterly exposition of the exact state of the affections of the Republicans, he has secured to himself the opposition of these unpopular friends, beyond a peradventure; for he has not permitted himself to be betrayed into a single expression of sympathy for the colored man, either bond or free. The existence of that class of human beings, as such, is as thoroughly ignored as was possible in a country where they are held as chattels, or esteemed as pariahs or aliens; while the slaveholders are distinctly informed that they need have no fears that the Republican party intend to reduce them to an equality with black men, or to elevate black men to an equality with white men, but only to elevate 'all white men' to political equality. The Union must be preserved for the benefit of white men, and freedom must rule for the benefit of 'white men.' Why not for the benefit of all men, and the equal political and social rights of all men? The white man only must be considered, however unjust slavery and the vulgar prejudice begotten thereof may be. Indeed, the Republican party need make no pretence of quarrel with so much of the Dred Scott decision as declares that black men have no rights which white men are bound to respect. But if freedom cannot rule the country for the benefit of white men, and slavery still continues its ruinous oppression for its own exclusive self's sake, why the Union is to be perpetuated, because the very worst slave State—the least developed and perfect among them, is wiser and better than any foreign State? In which of the 'labor States' is it, that negro equality offends the white man's pride? Implicitly in none, for the contrary notwithstanding, although so many of the Western States have passed laws making colored men aliens.

Unquestionably, as Horace Greeley says, 'the most advanced Republican must feel that his convictions and aspirations are herein embodied, yet the most vehement slavery-extensionist must likewise feel that its spirit is imbued and suffused with fraternal kindness toward the South'—i. e., Southern white men—'and a most devoted unsectional patriotism'; while yet no speech could be made could carry more terror into the ranks of the opposition. Gentlemen, we are only going to displace you from the public crib, and take the government into our own hands, and regard all your constitutional rights; that's all, without any regard to the rights of black men.

When the Republican party first rose into being, impelled by the outrages then taking place in Kansas with the sanction of the Federal Executive, they declared it to be their intention to bring the perpetrators as speedily as possible to condign punishment; but we do not believe, if Gov. Seward or any other Republican shall be elected President of the United States, that any of the blood-thirsty ruffians of Kansas will ever be arrested and punished.

Mr. Seward manifestly does not design to stand far in advance of public sentiment on this question; and, viewed from the stand-point of this party, the speech has the merit of rare political wisdom, and the people must pass through this transition before they can be prepared for any thing higher; and when the advocates of slavery-extension have been routed, and their party prostrated by the Republican party, we may hope to see a party taking a higher anti-slavery position, advocating the rights of all men, without any qualifying adjective, and without any conscious necessity of cherishing mental reservations.

The success of the Republican party is the only present means of arresting the irresistible spread of slavery into the territories, and the formation of new slave States; it is by no means certain that their success can accomplish even so much as that; but there is no other present means of checking the onward progress of the irresponsible slave oligarchy, and therefore, those who find no moral impediment to their voting under the Constitution can do no better in the coming contest than to vote the Republican ticket. The Northern Democracy, who have only one principle, viz., the principle of the spoils of office, can be converted only by rendering the hand that feeds them empty and powerless; and although Mr. Seward appears to be a worshipper of the idea of the 'manifest destiny' of the Union, and its permanency to be beyond all question under any possible circumstances, and that disunion is, therefore, an event morally, politically and physically impossible to transpire, yet the extremists of the North and the South may be indulged with the privilege of contemplating the event as among possibilities, rather than the whole country shall be crushed beneath the tread of Southern despotism, and the liberty of speech and of the press be denied us by Federal legislation, as it now is by Southern Lynch law.

There are other parts of Mr. Seward's speech which are open to criticism, but we will 'let them slide.' D. S. G.

## JOHN BROWN—NON-RESISTANCE.

DEAR LIBERATOR:—It seems that some of my non-resistant friends think it a strange inconsistency that any person professing their faith should join at all with the John Brown sympathizers. If it be so, I am obliged to confess myself one of the inconsistent party. But while I do so, I think I am anxious to act understandingly in the matter, and hold myself ready to recede from any mistaken position.

It is true there was a bloody side to the Harper's Ferry movement, which every non-resistant must condemn. There is no dispute on that point. But was there not also another side to it—to John Brown—a side which is most distinct, magnificent, and glorious? What is it that has shaken the nation so

thoroughly that it cannot cease shaking until slavery shall die? It cannot be the result of the blood that was shed in the tragedy; for that was but a flea-bite. More violence has often been exhibited, and more human lives sacrificed, without causing any sensation, or exerting any influence in comparison. No; there was something besides violence to John Brown. There was humanity, there was noble unselfishness, there was true moral courage, which cannot be condemned or ignored because connected with a mistaken idea or a mistaken act. He was ready and willing to give his life for the slave. This he has done, and that life and the heroic words he has spoken the world will not forget. This he might have done with just as good effect, without an injurious blow to any fellow-man. It is the moral, not the animal power of the man, which has done this work; and this non-resistant, as well as others, must admire.

I have great faith in the moral sense of mankind. It is the sounding-board of humanity, so to speak; and when struck upon with sufficient force, it will give back the true response. But the moral sense is so timid over and mothered by a false religion and stupid politics, that it needs an earthquake to awaken it. It has now heard and felt the earthquake. John Brown has struck the blow upon the sounding-board of conscience. A response is echoed back from every great and good heart. The people have been taught a lesson of moral bravery. Behold the power of truth spoken with a will! See how apparently small a thing can make a guilty nation tremble! The man who could be the instrument of such a work stands heaven-high above common men. Before him, twaddling priests and dough-face Republican Congressmen appear as contemptible pigmies. Such a man is the very one to be appreciated by Christian non-resistant.

What is Christian non-resistance? It is not merely a negative principle, though that is all many people seem to make of it. A religion founded upon such a basis can possess but little virtue. No; it is something more. True non-resistance is a positive and active principle. It is moral power. It is the power of Heaven over earth. It is the power of mind and spirit over matter. This power belongs to man, and in its use he should be a resistant. Physical violence belongs to the lower animals, and in respect to that only should man be a non-resistant. Why? Because such force can effect no mental nor moral purpose. It has no efficacy as a governing influence in human society. Mental and moral force is the only real power among men; for if we get their minds and hearts, we gain everything—if we do not get these, we gain nothing. In this light, the doctrine of non-resistance rests upon the authority of common sense, as well as upon Scripture text, and is easily understood. I am therefore strong in the faith, and desire that mankind may learn that it is not the *do-nothing* doctrine they have supposed, but that it is an omnipotent principle—a staff of accomplishment for every good work. But while this is my shield and my strength, I shall endeavor to appreciate true virtue, manliness and heroism in others, even though they have not learned to distinguish between brutal forces, such as fangs and claws, and words and bullets, and those mightier weapons which are not carnal.

St. Louis, Mo. A. G. S.

From the Harvard Magazine.

THE USE OF TOBACCO IN COLLEGE. It would be highly suggestive and instructive, if the same patient hand that traced, from the records of the Gynæceum, the development of the muscle of the classes, and before we result in the last number of the Magazine, could, by personal application to each of the undergraduates, ascertain how many of them are addicted to the use of tobacco in its various forms; how many have acquired the habit since coming to College; and as far as possible, in what part of the course. If we find an anti-tobacco society among us, such a task would properly devolve upon it; but, alas! we have not. The Temperance Society, however, might make a similar investigation in regard to liquor, and we should like to see it do so. The publication of either set of statistics, we are sure, would do no harm, and would, in the hands of the students, ourselves, many a parent, thus enlightened, would keep his bright boy at home, painful as the sacrifice might be, rather than commit him to the rude blasts and perils of College life; and, standing agast at the temptations which beset the student, would exclaim, 'Perish the education which can be gotten only at the risk of the soul!'

Now, people ask, for the most part, is hazing dying out in College? Not, is less tobacco or wine used there than formerly? To be sure, there is an improvement in these respects; but the reason why both are not asked is, because hazing is the deliberate and wanton invasion of one person's rights by another, or by several others,—an invasion which every one indignantly repels, and which, in proportion to its aggravated nature, is naturally reported at home, or becomes the subject of talk of the students, or even of the public press; while indulgence in liquor and tobacco are vice voluntarily contracted, are, of course, studiously concealed, as long as may be, from the family, and only get into the papers when they lead to the violation of public order, the destruction of property, or the commission of violence.

Robinson Crusoe, before the advent of the savages, is the only example of a man whose offences against the moral law could be subjective simply, and not objective. He might violate all the laws of his being, might impair his health, and ruin his mind, without the understanding of his mind, but the injury caused by himself, and went no further. Not so with the member of a family or a tribe, or the inhabitant of a community like a city or a state. He must ask himself at the threshold of every act, What effect is this going to have upon me, and what upon others? Such a question we are now about to ask in behalf of the use of tobacco, and to answer, as far as we are able.

Premising, once for all, that we regard the habit of using tobacco, like that of indulging in strong drink, as a vice which experience has fairly shown to be of so formidable a nature that no one who has once acquired it, can be certain of being able to cast it off at pleasure, and that the student, therefore, who smokes in College, will probably continue to smoke after graduating, we proceed to make our inquiry. It remains to be considered, whether the use of tobacco is a habit which is fairly shown to be of so formidable a nature that no one who has once acquired it, can be certain of being able to cast it off at pleasure, and that the student, therefore, who smokes in College, will probably continue to smoke after graduating, we proceed to make our inquiry. 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